22: Wiedfeldt--21 F-5 (1913) 1914 Formosan Aborigines
882, 597 Atayal

Older children, who are always in great demand and can be sold at any time for adoption, never stay with the party who wishes to dissolve the marriage, but with the other party.

22: Wiedfeldt--22-23 F-5 (1913) 1914 Formosan Aborigines
116, 837, 684, 597 Atayal

If a married woman commits adultery, she is killed by her husband or his clan, and the hut of the adulterer is burned. In addition to this, the guilty man, or his clan, has to pay the injured husband compensation as a substitute for the murdered woman. The amount of the payment is fixed by the head of the clan according to the adulterer between 25 and 30 rokosch-kaha. [MC: ornamented clothing used as money] If the adulterer is unmarried, he has no hut that can be burned, and he only has to pay half the compensation. If the guilty party or his clan does not pay [23] the injured party steals children out of the clan andsells them for adoption until the sum has been made up. No one knows what happens when a married man commits adultery with a single girl. To the Atayals, the real crime is adultery on the part of a wife.

22: Wiedfeldt--35-36 F-5 (1913) 1914 Formosan Aborigines
116, 464, 586, 597 Atayal

Labor, however, is harder to get [MC: than land], and hence female labor, which the man generally has to provide, has a corresponding market value of from 25 to 30 rokosch-kaha [MC: ornamented clothing used as money]. This same value [36] serves as the basis of compensation when a marriage is dissolved. If elderly parents have no more unmarried children to help out in their household, they buy young people as laborers. If they have no means, the clan helps to make up the price. In every tribe, 60 to 70 children are sold in this way annually.

22: Wiedfeldt--36 F-5 (1913) 1914 Formosan Aborigines
116, 586, 858, 597, 768 Atayal

They [MC: children]are offered for sale when marriages are dissolved, on the occasion of the death of one of the parents, when the remaining partner remarries, in which cases children are often a burden or become unnecessary, and thus are put up for sale. A brother or sister may also be sold when a son of the family is to be married, in order to raise the price of the bride for him. This does not suffice, however, to fill the demand for labor. I myself have seen an old Schimptonoff come to the Japanese police commissioner leading a Chinese boy by the hand, and ask for permission to buy him from his parents, which he was forbidden to do, according to Japanese regulations. The price for a ten-year old boy, --younger children are not bought as a rule, --amounts to from 10 to 13 rokosch-kaha. [MC: ornamented sleeveless jacket used as money] For a ten-year old girl, who can not weave yet, the price is 7 to 10. If the girl knows how to weave, she is worth the same amount as the boy.

22: Wiedfeldt--36 [2] F-5 (1913) 1914 Formosan Aborigines
116, 464, 567, 597, 886 Atayal

Since the most common of all the contracts of our day, the labor contract, is not known of, either as a contract for service or for labor, the only possibility which ageing people have of getting the necessary labor to enable them to live is purchase. The expression "purchase" gives the wrong impression, and is merely used for the sake of brevity. Just as the price paid for a bride is compensation paid to the family for the loss of labor, so the purchase of children is more a question of adoption by compromise with the physical parents. Children thus acquired are considered real members of the family, and are in no way treated as slaves. For example, it never happens that a girl is bought for sexual purposes. The children are said never to run away. If they did, their family would have to pay back the money which they received for them.

22: Wiedfeldt--44 F-5 (1913) 1914 Formosan Aborigines
116, 597 Atayal

Among the Atayals, as throughout the whole of the East, the adoption of children is much more frequent than in the West, and is correspondingly governed by many legal usages.